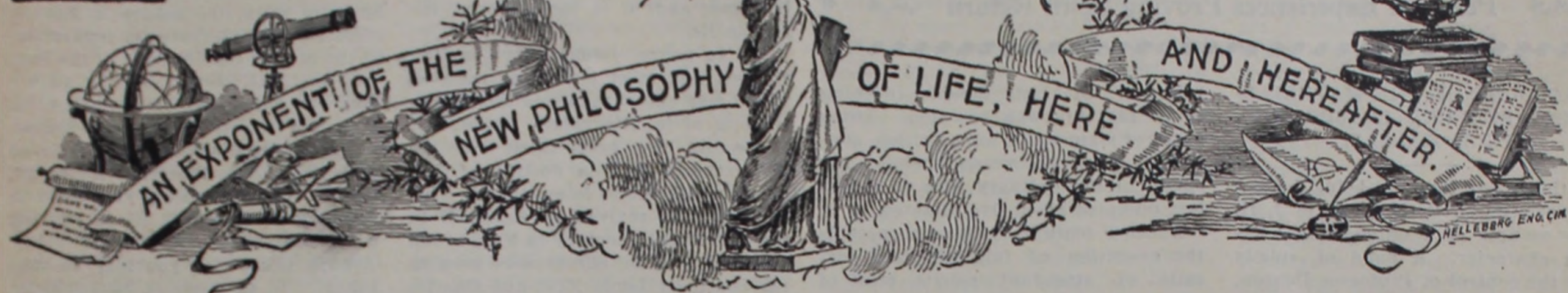


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# LIGHT OF TRUTH



VOL. XXVI., No. 23.

COLUMBUS, O., JUNE 9, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

## EXPERIENCE OF W. H. BURLEIGH, THE POET.

To gratify a neighbor, I attended a spiritual circle, upon condition that I should not be announced, but permitted to be a silent spectator. I was a stranger to the company present, save the gentleman who accompanied me. I remained a silent spectator of many singular phenomena during the evening, through the mediumship of a young Irish girl in a trance state, apparently in a sleep. Just before the circle broke up, while I was standing in the corner of the room, the medium spoke thus: "Mr. Burleigh, what lady is that standing by your side?" Confused by such a question to me from such a source, I involuntarily looked on either side of me to see if any one was near me. "You can not see her, but there is one standing by your side, who appears to be closely allied to you—and yet, not by the ties of consanguinity, but those nearer and dearer," said the medium. I asked her to describe her looks, and she did, minutely, as to her height, her style and color of dress, the color of her hair, eyes, etc. Confused and embarrassed, I could think of no one corresponding to her description, when calling for pencil and paper she wrote upon it: "They tell me thou art dying."

In an instant this key unlocked the whole matter, and bursting into tears, I abruptly left the house, and went weeping home.

Now for the sequel. When a young man of eighteen years I was principal of a select school in my native town in Connecticut, and had a young lady assistant, to whom I was affectionately attached; but being young and poor, I lovingly and painfully parted from her, went to Pennsylvania and became the editor of a paper, where I remained many years. In the meantime my beloved maiden married one of my old schoolmates and became the mother of several children. In correspondence with my parents and brothers and sisters at home, I always inquired feelingly of the health and happiness of Mary—and was in the habit of hearing from her often. In the year — I received a letter from my sister containing the painful intelligence that my dearly cherished and beloved friend, Mary, was dying with that insidious disease consumption. I was filled with sadness and the deepest sorrow, and under the inspiration of my feelings wrote a short poem, headed: "They tell me thou art dying"—which can be seen at any time by reference to my published volume of poetry. And the person described as my guardian angel, standing by my side, was precisely the person, Mary —, as she was when my assistant.—The Progressive Thinker.

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## ALMOST BURIED ALIVE WAS MRS. DR. NELLIE C. MOSIER.

The following news dispatch from Toledo, O., under date of May 30, tells of another harrowing experience where one of our most noted and respected mediums suffered untold agonies and could not make her consciousness known:

George B. Lawrence of this city returned from Cleveland, where he was called last Monday week by a telegram to attend the funeral of his mother, Dr. Nellie C. Mosier of that city. Mr. A. C. Lawrence of New York, who is prominent in theatrical circles, a second son, was also in attendance. It was announced that the mother had died from a sudden attack of heart failure. When the two sons arrived they found their mother laid out for burial and everything in readiness for the funeral, which was arranged to take place Tuesday afternoon. Mrs. Mosier is not dead, but came very near being buried alive.

In speaking of the strange occurrence Mr. Lawrence today said that while his stepfather, brother and himself were in the room all alone with the supposed corpse at 1:15 Tuesday morning they discovered the horrible mistake which came near being made. The first sign of returning consciousness was noticed by himself when he saw his mother's eyelashes quiver. He says he became so excited that he could not speak. All he could do was to point with his finger to his mother's face.

Mr. Lawrence says that his mother told him since that she was conscious all the time of what was going on about her, of the preparations for the funeral and every other detail, but was unable to move or speak. His mother is still very weak, but is on the road to complete recovery.

REMEMBER—Our 20-cent stock advances to 50 cents July 1. No more 20-cent stock after that date.

Herbert Spencer, in a recently reported conversation, replied to the question as to when he thought society would be perfect by the statement: "When it is truthful. No one is now. We all exaggerate; we all use 'very' when we do not mean it. Truth is the one foundation stone possible for perfection."

There is an unfortunate disposition in man to attend much more to the faults of his companions that offend him than to their perfections which please him.—Greville.

The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice.

## RUSKIN ON MINISTERING SPIRITS.

In the third volume of "Preterita," by the late John Ruskin, published so lately as last year, and at page 141, the writer explicitly avows himself a Spiritualist. Speaking of "the ocean gods of Solway, and the mountain gods of Cheviot," in the book and at the place mentioned, he thus expresses himself:

"I must here once for all explain distinctly to the most matter-of-fact reader, the sense in which, throughout all my earnest writing of the last 20 years, I use the plural word 'gods.' I mean by it the totality of spiritual powers, delegated by the Lord of the universe to do, in their several heights or offices, parts of His will respecting men, or the world that man is imprisoned in;—not as myself knowing, or in security believing, that there are such, but in meekness accepting the testimony and belief of all ages, to the presence, in heaven and earth, of angels, principalities, thrones and the like—with genii, fairies, or spirits ministering and guardian, or destroying or tempting; or aiding good work and inspiring the mightiest. For all these, I take the general word 'gods,' as the best understood in all languages, and the truest and widest in meaning, including the minor ones of seraph, cherub, ghost, wraith, and the like; and myself knowing for an indisputable fact, that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences."

## REACTION IN FRANCE.

Paul Bourget, the distinguished novelist, is one of the leaders among the highest class of thinking Frenchmen, in a noticeable breaking away from the atheistic conditions so long prevailing in France. He has become a pronounced Catholic.

Ferdinand Brunetiere and J. K. Huysmans, both noted in the literary world, have given their open adhesion to the faith.

One of the highest prelates in France says that the wave of belief sweeping over the country is a reaction from extreme negation. It touches the masses as well as the intellectuals, but when it reaches one of these noted men people talk about it.

Brunetiere is studying theology. Bourget is eliminating materialism from future editions of his works, especially from his "Essay on Contemporary Psychology." Huysmans has become a member of the Third Order of St. Francis.

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## HE WILL NOT BE CHURCHED FOR IT, EITHER.

Rev. Dr. Charles H. Parkhurst, Presbyterian, said this in his Easter sermon:

If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes, little children, perhaps the babe of your bosom, is damned, already damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say "Our Father."

Why, any man who should become a father for the sake of joy and "glory" he would use in burning and racking his own offspring, deliberately creating a child with a view to the agony into which he was going to torture it, would be chased from the earth as a fiend and as an ebullition. It does not meet the case to say that it is only in "the book" and that nobody preaches it. It is true that nobody preaches it, and equally true, I doubt not, that nobody believes it; nevertheless, it is printed on the flag beneath which the Presbyterian army is marching and it hurts us as a denomination. Men are staying out because it is there, and men are going out because it is there.

REMEMBER—Our 20-cent stock advances to 50 cents July 1. No more 20-cent stock after that date.

## ADMIRAL DEWEY IN COLUMBUS.

The reception of Admiral Dewey by the citizens of Ohio's capital city on June 6 and 7 promises to eclipse any demonstration that has been made in the city for many years past. The most elaborate preparations are being perfected to make it notable in the history of the state. To add to the interest of the occasion, the reunion of the Ohio soldiers and sailors will occur on the same days, on which occasion many prominent generals and officers of the civil, Spanish-American and other wars will be present. The city will be dressed in her gala attire and her gates thrown wide open to her guests. No pains or expense will be spared to make it the largest and most complete celebration in the history of the state. The Central Traffic association has agreed upon a one-fare rate for the round trip on all points within a radius of 150 miles of Columbus. Tickets good returning until June 8, inclusive. On June 7 the Traffic association has granted the privilege to all railroads running into Columbus to make any excursion rates they may desire.

"In Higher Realms," a book dealing with the future life. Thousands sold. Price, 25 cents.



## DEPARTMENT OF

## PSYCHICAL PHENOMENA.

## Personal Experiences Proving Spirit Return

AN ACCOUNT OF THE MATERIAL-  
IZING SEANCES IN SPRING  
HILL, KANSAS.

In this town there is being held a series of seances at the home of J. H. Pratt—seances of a unique and wonderful character. A band of spirits under the control of Professor Denton, Dr. Reed, Thomas Paine, Professors Faraday and Hare, assisted by many others, have established these seances which are now being held as above stated.

More than ten years ago they began and continued until January 24, 1892, when they were unavoidably interrupted for nearly five years, after which they were resumed and continued until the completion of a work previously begun, entitled, "Rending the Veil"—a work of over 500 pages, containing a vast amount of information direct from the spirit world, given independent of mortal mediums. These spirit instructors came out of the cabinet in full materialized forms, in plain view of the circle and delivered their messages in a clear, audible voice and legible handwriting on clean, white paper.

I say they did, because they are doing so now, in the production of another work to illustrate life in the spirit world by individual narrations and experiences, to which I am an eye and ear-witness in every seance now being held.

But a word in regard to "Rending the Veil"—the veil, that thin partition between the two worlds of which Harriet Beecher Stowe wrote in former years. In character there is no other book like it. The messages are direct and fresh from persons who, by their great ability, their ample opportunities and their kind disposition to give, are our best possible instructors. There is not a superfluous line or word in the book, but everything in it is not only clearly and plainly expressed, but it is important to know.

Job's question now on the lips of millions, is answered, clearly, fully and in the most positive manner, and many other things are given which the Man of Us never dreamed.

The book is a revelation in which no mortal hand nor human voice had any part, attested by many witnesses who have made solemn oath to the facts of its production. To him who desires this revelation from first hands, and well authenticated, can find full satisfaction here. The book is on the market. The price is \$2, which will pay for more information and better attested facts of its production than can elsewhere be found; for the proof of its manner of production exists now in a series of seances held in Mr. Pratt's house. Those on Tuesday evening are held for the benefit of the circle and for visitors; those on Thursday and Sunday evenings are for the forthcoming book.

Many, sometimes as high as 10 materialized forms, come out at a single seance in full view of the circle, speak and write their messages, which are preserved by the secretary for future use. An important and interesting feature, as a test of spirit power, is the feat of delivering an oral discourse while at the same time writing on a subject entirely different and ir-

relevant. On last Sunday evening (May 13) this was repeated. Three pages of manuscript were written, containing over 300 words, while the spirit, at the ordinary rate of speaking, occupied about five minutes.

Another feature of these seances is the execution of full, life-sized portraits of attendant spirits, most of whom are recognized by members of the circle and visitors. To show how this is accomplished, an account of the production of my daughter's portrait will suffice. A box about 18x20 inches and about 5 inches deep, locked and the key in another's possession, containing drawing paper that just fits in the box, was taken by spirit power from the cabinet and laid on the writing desk outside in plain view of the circle. I was then called to the desk. The box was opened and disclosed only white paper. It was then closed and I was requested by the artist to place my hands on it, which I did. A tremulous motion of the box was then felt and a rustling sound of paper was heard for about a minute. The box was then opened and there appeared in it a life-sized portrait of my daughter, an exact likeness as she appears in spirit life; the resemblance being shown by pictures taken of her in mortal life. A large number of portraits are taken of the most exquisite workmanship, which, in a single one, the work could not be done by a mortal artist in less than a day.

In this brief sketch I can give your readers only a bare outline, but the work that is here going on is worthy of all consideration. A perusal of "Rending the Veil" will afford more real, substantial information in regard to Spiritualism than any work I have ever seen, and I have been for many years a careful and earnest student of its manifestations and philosophy.

About 25 years ago I obtained the portraits of an ancient band of spirits, painted by Anderson, and had them photographed for transparent slides for the screen. In "Rending the Veil" are several portraits of the same persons, notably, Abram Abiff, Yerna Orondo and Amar the First. Upon seeing these in the book, I at once noticed the striking resemblance. The very emblems and mystic characters on the portraits painted by Anderson 25 years ago are seen on these produced by the spirit artist in these seances.

No language that I can command can express the feelings of grateful reverence I experienced on beholding these beautiful and majestic forms. They came from that bourne from whence travelers do return. They give us lessons of infinite value and assure us of immortal life beyond the grave.

As I open the book ("Rending the Veil") at random I read at the bottom of page 225: "No, dear friends, it is our business to prove to the world, as best we can, that there is a future life, and reveal to mortals in as simple a way as possible the nature of that life and the relations of the mortal to the spirit side of life." What is contained in this paragraph, if accomplished, is of more value to mankind than all the moral and religious teachings in the world.

To prove to the world that there is

a future life, all the churches failed to do. And yet the fact of immortal life is the basis of all religions. Theologians affirm it, yet oppose all efforts to prove it. With them it must rest on faith and be sustained by hope. And these are to be nurtured and kept alive by the priesthood. This is their business, and in it their special interests lie.

Yet to prove immortality is the greatest and most important work in which man can engage, and this knowledge is of infinite value. Without it life would be a cruel farce. We see this exemplified in the doctrine of Egiptus, which denies immortality. This doctrine was revived by Cassendi in the Seventeenth century in France and England, and its effects were seen in the courts of Louis XIV. and Charles II.

With regard to the nature of that life and the relation of the mortal to it, there can be no knowledge more needed and valuable. The theologians can tell us nothing about it. They know nothing, and yet we are all journeying to the other shore and must reach it sooner or later. And if asked where and what it is, with all the light that theology can give, we are compelled to answer: "I don't know."

"Rending the Veil" is not only replete with the most valuable knowledge, but as to the evidence of its production it is as well fortified. W. W. Aber, the medium, willingly submits to the most satisfactory tests of its genuineness which I have often seen. The bottoms of his pantaloons are stretched firmly to the carpet, his coat collar is snugly fastened around his neck, the cuffs of his sleeves are sewed to the knees of his pantaloons, and his hands are filled with rice or meal, with not a thread of white clothing on him. And yet, out come materialized forms, the females in dazzling whiteness and the males with more or less white clothing on; the elderly ones showing their white hair and beard. When the seance is over the medium is found in the same condition as when it began.

Think if it, kind reader, what could be more demonstrative? What more real? What more grand and sublime? What more desirable to the earnest student of spiritual philosophy?

E. J. SCHELLHAAS.

Spring Hill.

PRICE REDUCED TO 25 CENTS.

THE MEDIUM'S GUIDE.

By M. Theresa Allen, M. D.

This work is the result of many years of careful study, observation and experience, and is designed to be a standard text-book on the subject of Mediumship. Its motto is:

As Enlightened Mediumship is the Hope of Humanity.

The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clear to its development. The explanations are such as to inspire a greater confidence in angel guides and a deeper love for spirit communion and Spiritualism. The ideas expressed are purely original (except such as are quoted and their authority given).

In giving these lessons, the guides have endeavored to clear the field of mediumship from erroneous assumptions on the part of imperfectly developed mediums, and have paved the way for a scientific and rational position in mediumship and psychical phenomena—from the first faint impression perceived, to a fully developed and enlightened state for spirit communication. (Price 25 cents.)

A fine portrait of the medium forms the frontispiece. For sale by The Light of Truth Publishing Company.

THE PEOPLE OF THE POLYMER—By E. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 65 pages. 15 cents.

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PSYCHISM: ANALYSIS OF THINGS  
EXISTING.

By Paul Giliers, M. D.

(Reviewed by C. H. A. DeLooney.)

Please permit a short review of this splendid work, the author a French scientist of international reputation, at the present time director of the Pasteur Institute, New York. In all his long and varied psychic investigation, he has ever borne in mind the following sentences by his beloved preceptor, Louis Pasteur: "Above all, beware of one thing, viz., haste in reaching conclusions. Be to yourself a vigilant and persistent adversary. Always think that you may be mistaken." In the body of his book, Dr. Giliers says: "It is only after having observed the phenomena of direct writing at least five hundred times that we decided to publish our observations." "Psychism" is not the first effort of the author along this line; in '88 he printed a book, "Spiritisme," in French (which may soon be translated into English), which at first met with fierce opposition, but which is now often approvingly quoted by former adversaries. To those who seek truth he dedicates the work now under consideration. He says: "Let him who, all unmindful of the great problems of life and death, whose soul has never risen above sordid pleasures, pursue the even tenor of his way; this book is not for him, nor yet has it been written for those who place the boundary of science according to the line of their own limited knowledge; but for the few who ask of themselves, 'Why are we living on this planet and by what force have we been brought to it?'"

The volume contains 287 pp. and is divided into four parts: (1) "A Study of Macrocosm;" (2) "A Study of Microcosm;" (3) "The Search for the Third Element of the Universe and of Man;" (4) "The Influence of Future Science upon Religion, Philosophy, Science, the Arts, etc."

Commenting on the psychic facts which have come under his observation, the Dr. modestly suggests that possibly his theories may express the "rationale" of these phenomena. His work is a summary of 15 years of investigation with mediums and hypnotic subjects, and for the first time submitted to the consideration of an English-speaking people.

For some of the lofty "Psychism" (made up of essays) may prove somewhat technical, but much information may be gleaned from it and a number of really new theories (Dr. Giliers quotes liberally from other authors of note), among which may be mentioned the "Vortex Theory" of matter.

He handles his divisions most skillfully; is a deep, clear thinker; scientifically exact, logical, original. Especially is his presentation of the "lucid zone" unique. In the sense of the "phenomena hunter" he is not a Spiritualist, but in that deeper, broader sense he is. The destiny of the soul here and hereafter is an absorbing theme to him, and he deals with the question with all the cold intellectualism of the scientist and the impressibility of the psychic whose higher nature is in close touch with the unseen spheres of earth.

He finds that matter and energy are two of the constituents of the universe and coordinates intelligence as the third great element. "Matter, the body; energy, the soul; intelligence, the spirit."

He writes most entertainingly of hypnosis, shows what benefits in the study of phenomenal psychology it confers, and also outlines, with a master hand, its dangers.

Most comprehensively deals with



"Mediums: What are they?" Cites some of the views of the celebrated de Rochas. Explains how psychic or animic force can be projected great distances and acted upon by a positive will. He avers that all phenomena claimed by Modern Spiritualism is real, but, of course, it can all be simulated by charlatans, fakes. His consideration of mediumship and psychic phenomena is very exhaustive. He asserts the truth of materialization as follows: "One may press the hand of a materialized spirit, fold it within one's arms and have the illusion that it is a return of the living from the dead. This being will speak of your private life and of things known to you only. The voice may be unchanged. This apparition has a heart which beats and lungs through which air is inhaled and exhaled, as may be ascertained by auscultation. . . . Let us add that these materializations are produced by intelligences which act through the force or animic energy drawn from the medium. To the question, how is it that these things are not better known and better studied? we reply: Scientists have studied and known them for a long time, but fear of having their names besmirched and honor questioned has made them trepid of exposing their theories and experiments to the criticisms of the world. And so, for his own benefit solely, the scientist, either alone or with a few neutral friends, has studied these great and all-important questions and kept for himself the results of his investigations."

Dr. Gibbers, however, is of the opinion that much harm results from a careless, hap-hazard method of investigation in the great realm of psychics. Hear what he says on the subject: "If unable to study experimental psychology seriously, methodically and in a manner profitable to science and mankind in general, it were better, after having seen that which brought conviction to the mind, to refrain from active interest and accept the word of those capacitated to confront the dangers incurred in following investigations of this kind and who are competent to conduct their researches successfully and beneficially."

While we believe that the Dr. makes too great a "hoodoo" out of the dangers of indiscriminate "seance" following, we heartily agree with him that judgment and common sense should be used by the investigator and if environments are such that investigation can not be made under the very best of conditions, discontinue them. The writer is so situated at the present.

He mentions two thrilling incidents connected with "seances." The first was in the dark and took place in England about ten years ago. Three gentlemen, desirous of learning for themselves of the truth or falsity of spirit return, locked themselves up in a room of an uninhabited house one evening. The room was practically bare—a table and three chairs. They agreed, should anything unusual occur, to light a wax taper. They remained motionless and quiet for some time. No sound, the darkness was appalling; suddenly a strident cry of distress broke the dark silence. Immediately after, a fearful noise was heard and a perfect rain of projectiles fell upon the table and sitters. They lighted the taper; one of them had disappeared. They found the third friend under the table, insensible, his face and head covered with blood. The marble mantel, broken in pieces, had been wrested from the wall and hurled at the unfortunate man's head.

At another time, in the city of Paris, a dissecting room the place where the seance was held. Dr. Gibbers had a death-struggle with an American me-

dium who was entranced and under the influence of a powerful and revengeful spirit; no doubt one whose body had been dissected by Gibbers. The first attack was warded off by the Dr. holding the table, around which they had intended sitting, as a shield; the table was split in twain by the blows of a stool in the hand of the entranced and insane medium. The second attack was warded off by a manifestation of will-power on the part of Dr. Gibbers; the body of the medium writhed in agony after the severe ordeal. This occurred in the light.

But the book must be read to be appreciated. It shall endure. The author is a great man, a leading physician and a profound scholar. He does not fear odium and loss of prestige. He subordinates all else to the great search for truth. While we may not agree with all that he says, yet we can not but admire the man and his work. (Published by Bulletin Pub. Co., 313 W. 23d St., New York city.)

#### THE RELIGION OF SPIRITUALISM.

There has been so much trouble and suffering, so many bad things done in the name and under the guise of religion—under the mask of piety and devotion—that thousands of honest people have come to hate the name religion; yet religion in the true sense is an absolute necessity—an element in the nature and constitution of man. To regard Spiritualism as a religion is not in any sense to endorse popular theology or creedism. We need not fear the word religion because in the past it has often been the synonym of superstition and abominations of various kinds; for such words as science, history, liberty, love, have also been monstrously perverted through human ignorance.

Spiritualism is valuable as a science and philosophy, but if its religious element were left out its chief beauty and attraction would be gone. With this element included it is a system vital with growth and commensurate with the needs of humanity, presenting a pure and practical religion by which all can progress continually from lower to higher planes of life. With all its departments combined it is of more worth than all else—the best thought of the world today for making men and women after the best model—the broadest, deepest and highest philosophy of life ever known to humanity.

If, instead of popular theology, mankind were taught that each and all must approve or disapprove their own acts—that they cannot conceal from the spirit-world nor from themselves their own record, but that it is so indelibly imprinted on their life-book of memory that it cannot be washed out by blood atonement, the world would be the better for it. We want teaching that will make life better in this world and the next, for that is born out of this and it will be to us what we individually make it.

True religion is as wide as the world and should not be built on the example or precepts of any one man or woman, but on eternal principle.

The religion of Spiritualism means the harmonious promotion of mankind, the science of good or goodness. It brings you in this life a clearer understanding of duty—shows you that the salvation which you must have from the conditions that we call wrongs and sins, must be wrought by your own nature—shows you that religion is not embodied in a creed—that it consists in right thinking, speaking and acting—dwells in true nobility of character—all of which

constitute the law and the peace of the kingdom of heaven.

It brings you messages from unseen witnesses and brings to your heart that comfort which nothing else in this world can hold or claim or give to you. It proves the continuity of life and brings to the world the evidence it needs, that which it has desired for ages, to establish a pure religion, based on truth and common sense. With the advancement of knowledge the errors of old-time religious beliefs will be recognized by many people who will honor those who have fought the errors.

If a Spiritualist condemns religion it is to be feared he has not quite emerged from materialism. Many are lacking in religion because they have come from churches which are essentially materialistic, or have been satisfied with phenomena which, though important, are but the first steps toward the diviner side of Spiritualism. It is a mistake to designate as Spiritualists those people who are mere curiosity seekers and phenomenologists; who, while they have an unstable belief in the manifestations of spirit, do not seek to cultivate spirituality in themselves, and for whom the higher aspects of Spiritualism have no attractions. Some work must be wrought in the interior nature, and unless it accomplishes that, a person is no better with than without it.

Spiritualism is a direct revelation of immortal truth to mankind by intelligent spirits. It brings us a new religion with a chapter for every day. It contains the Acts of the Apostles of the Nineteenth century and the divine revelations of the Twentieth century. It contains the records of men and women all over the world who are trying to live lives devoted to truth, utility and goodness. Such lives will save the world from error, save it from ignorance, and, inasmuch as they do this, they become saviors. They will save no man from the hell he richly deserves; from that there is no salvation; he must go through its purifying flames. No one will be given a heaven he or she has never earned; the world does not contain such; but each one will have just as much hell and as much heaven as belongs to him or her.

Spiritualism leads the thirsty to living fountains, feeds the hungry with the bread of heaven and, plucking away the thorns of life, plants along our paths the flowers of undying affection. It comes to each of us personally, pleading with us to pay the price of self-denial, to spiritualize our nature, purify our affections and overcome the world.

Creeds and dogmas are such religious doctrines as are propounded without proof, the acceptance of which is demanded, even though they may appear absurd before the tribunal of science. There is no antagonism between our religion and science, which is the methodical search for truth, the correct, complete and comprehensive statement of facts. The religion of science recognizes the authority of truth scientifically proved. It does not prescribe ceremonials or rituals, yet it propounds definite doctrines and insists on a rigorous ethical code. We are willing that science, both material and spiritual, shall lead; for scientific truth is sacred, and the faith of science is trust in truth—the conviction that truth can be found and that truth is sole redeemer. It asserts the supremacy of truth, and does not ignore one truth written along the line of the ages.

Spiritualism is a confirmation of the facts and true principles of primitive

Christianity, being founded on similar phenomena. It is a weapon against infidelity—the fresh proof of immortality—the lever to lift the indifference and skepticism of the age—the balance of power to give to religious liberty the impetus to combat ecclesiastical error.

Our religion is no fossilized system, not a belief, but it is a visible fact and slow growth of spiritual nature. In the realm of conduct it is practical righteousness; in the realm of thought it is perfect truthfulness. Of all things it is the most practical, and if we fail to utilize it for substantial benefits we lose its very essence.

We trust in the application of Spiritualism, in a general sense, to the eradication of evil, the removal of crime, the reformation of all mankind and the uplifting of all who receive its teachings. It reaches for hearts weary and sore from the conflict of life to comfort and strengthen them. It comes to put out the forces of hell and open the gates to heaven. It is an experimental science, and affords the only true foundation for a true philosophy and pure religion. It has granted all reasonable things that man has demanded and will do even more. It comes to us bringing a sweet benediction of peace and love. It is the hope of the world—the ever flowing stream of truth eternal.

A. H. NICHOLAS.

Summerland, Cal.

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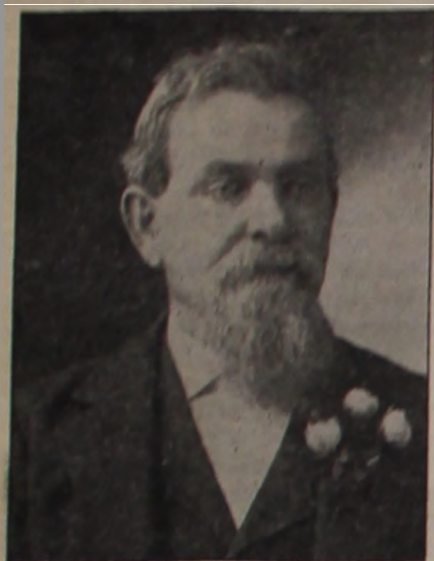
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## THE LIGHT OF TRUTH



JOHN B. CHRISNEY

was born in France in 1840, was raised a Roman Catholic and followed that teaching for 50 years. Death claimed two daughters and his wife and he could get no evidence of their life beyond in his church and was bordering on materialism in thought, that is, he had no faith in a future life. Through the advice of a friend he began to investigate Spiritualism. He writes:

"To my happy surprise I was brought in sweet communion with my loved ones. They taught me the truth of the other life. We can't doubt the truth when it's brought to us by our spirit father, mother, brother and sisters, wife and daughter. After ten years of sweet communion with my spirit friends I became a changed man, the truth made me free from the world's ambition and sin; now I enjoy a peace the world can not give."

Mr. Chrisney is a well known citizen of Chrisney, Ind., and has written a book on his wonderful experiences.

Mrs. J. A. Chrisney was born in Ohio. Her parents were Methodists and she was raised in that faith, and remained a faithful worker in that church until



she was 45 years old. Her first husband was also a Methodist, but liberal minded. He was afflicted the latter part of his life. One day he told his wife: "I can't stay with you much longer. As I become weaker in body I think about the future state. Spiritualism may be part true. If I can come back in spirit I'll be sure to do so, and you will know that Spiritualism is part true." She replied: "If you come back and convince me it is you I will believe. Not before." In a short time he passed away. About four months afterward she was alone in the house. She heard a voice calling her by name, saying: "Pray and learn the truth of what I told you before I passed away." She recognized her husband's voice, and dropped on her knees and commenced to pray. She felt a power like a shock. She could hear her spirit husband whisper in her ear. She was soon convinced that Spiritualism must be true, and soon developed several phases of mediumship, unconscious and then conscious trance, and she has given lectures and private seances ever since. She has written Part Second, book on Physical and Spiritual Experiences of Mr. and Mrs. John B. Chrisney.

### HAS THE NEW ERA COME?

By Moses Hull.

"The kingdom of heaven," said Jesus, "is like a little leaven hidden in three measures of meal" until the whole is leavened. At first, perhaps, it would take very close observation to notice that the leaven was at work, but the silent work goes on until the whole "lump," as Jesus called it, is leavened.

I have preached for more than a third of a century that Spiritualism, if it is not the new dispensation, is the one thing which is to usher it in. The world has had its fun, in which not a few Spiritualists have joined, at my expense, because I said Spiritualism would yet surely exercise such an influence as to place it by the side of the great historic religions of the past. Now many Spiritualists, without knowing or thinking anything about it, are preaching the same doctrine. All seem to be dipping into and drinking from the same fountain of thought. In fact the atmosphere where Spiritualists assemble in convention, seems so pregnant with that thought that it is caught by all, and the more sensitive the psychic the sooner it strikes him.

The time for fighting is surely past, and the time for a constructive work is here. Those in the most perfect rapport with the higher unseen powers seem to catch and voice this element. In our conferences it is now the burden of the most of the speeches.

This idea is just now suggested and

is the theme of this article because of a short speech made not long since at the New York state convention of Spiritualists, held at Syracuse, by Hon. James B. Townsend, the proprietor of The Light of Truth.

Mr. T. was called forward at an early stage of the conference and gave the key-note to the evening's work with, as nearly as I could get it, about what here follows. I give as nearly as memory can reproduce his remarks, hoping that they may serve as texts for many other speeches during the oncoming camp meeting season. He accounted for the belligerent spirit of many of the old workers in the cause, and for the iconoclastic spirit which seems to follow many otherwise good workers even now, by the idea that they were hitting back blow for blow; many of them still see that war against the churches and clergy is their real and legitimate work. This he illustrated by calling attention to the usual scenes enacted at our conferences. If one happened to allude in a friendly spirit to prayer, the churches or the Bible, an immediate war of words has usually been the inevitable result.

The later generation of Spiritualists, being necessarily farther removed from former battlefields, and more impartial, speak of these issues as past. Here Mr. Townsend proposed to here and now end this irreconcilable warfare. He suggested that we had at present a prophet among us who would, if allowed so to do, settle all this controversy. No one person was adapted to every phase of this work,

while one could lead in one department of the work, another could in another. Moses Hull had evidently been called by a higher power to settle one controversy; if the Spiritualists would, at their next annual meeting of their National association adopt his last two volumes, as embodying our position as to the origin of the Bible, and to its relation to Spiritualism, one issue would be out of the way, and the body of Spiritualists could move on and camp somewhere else.

The next "Banquo's Ghost" he said was politics. To illustrate: when Spiritualists from their rostrums or in their prints declared themselves on any of the present political issues, it was the waving of a red flag before a bull which once led to wrangling and discord, thus showing that politics among Spiritualists leads to irreconcilable differences of opinion.

Mr. Townsend suggested a plan to put this to sleep and to make Spiritualism a unit everywhere; it was simply for Spiritualists to everywhere camp on higher grounds, by declaring that under spirit guidance they had advanced their picket lines into the altruistic field. Spiritualists have no time to bother with these evanescent issues. They have no time to talk on high tariff, low tariff, 16 to 1, expansion or socialism; they should truly answer: "We are beyond these questions." We are altruists—workers for humanity. In the intermediate steps leading to this state, we could individually cast our votes on these short lived issues in what ever direction the line of least resistance seemed to indicate was desirable.

The religious and the political questions being thus put to rest, we, the chosen people of the spirit world, could inaugurate co-operation, by each putting his own house in order, by the exercise of his own soul in prayer. Like the muscles of the body the muscles of the soul would thus develop and expand a spiritual body which would make us sensitive to spirits other than those bound down to earth, who come back for almost any other purpose than either imparting or receiving good. We could ascend the very peaks of the celestial spheres.

Granting that we could develop this harmonious condition between the two spheres, and that our sole purpose was to establish an altruistic state, would not spirit guidance then be very nearly infallible? Would it not then institute among men a detailed plan of life which would eventually lead to altruism? The fact is, we are our brother's keepers, and we must work for and with each other.

In all this it seems to me that Mr. Townsend's position is right. This has been proved by his success in large undertakings in the past. I have here given a kind of key to his inner thought,—thoughts which, if carried out would bring the long looked for millennium. The knowledge which the public have of his ability to carry out his stupendous plans will account for the large numbers of subscriptions which are now coming in his great organization known as King Solomon's Mining company. In this, the crowning effort of his life, he has spent years in the study of mining and mines as a legitimate industry. If Spiritualists could be induced to send to him for his literature, and thoroughly read it, they would realize how perfectly he plans his enterprises, and why it is easy for him to secure the endorsement of his fellow townsmen, of managers of great enterprises and of even the president of the United States, for his enterprises.

That many of us may live to see Mr.

Townsend's altruistic kingdom come is the one desire which is uppermost in my heart.

REMEMBER—Our 20-cent stock advances to 50 cents July 1. No more 20-cent stock after that date.

### TOMBS OF THE ANCIENTS.

Men who are delving into the mysteries of the ancients find a great deal of information in making excavations in burying places. In many instances objects of art or of daily use were buried with the body, and inscriptions found upon slabs and monuments in burying places have been prolific in their yield of valuable information.

That Egyptian civilization was in advance of that throughout Europe is evidenced by the fact that Egypt gives undoubted record of great strides forward while the greater part of Europe was in the crude state of the stone age. It is said that the superiority of Egypt in remote times is especially displayed in the funeral materials. In the most ancient tombs found the bodies were bent nearly double, sewed in gazelle skin and a rush mat and placed amid pottery, weapons, tools and jewelry, in holes dug in banks of gravel between the mountains and the plantations.

### INDIAN ROCK CARVINGS.

Professor Gould, of Nebraska University, gives an account in science of the Indian pictographs on the sandstone occurring in northeastern Nebraska and western Kansas. Upon the walls of many of the canons occur figures of men, horses, weapons and birds. These evidently had a meaning to the men who made them, and to their contemporaries, but are now undecipherable. Many of them are so inaccessible that it is impossible to see how their creators reached the point to grave them from. Professor Gould wisely refrains from any guess in regard to their significance or origin, but laments the fact that the elements and civilized man are rapidly bringing about their destruction.

A man's ledger does not tell what he is, or what he is worth. Count what is in man, not what is on him, if you would know what he is worth—whether rich or poor.—Henry Ward Beecher.

### HOT MORNING BREAKFAST.

#### Comfort Depends on Food

It is not so easy to arrange a tempting breakfast for a hot morning, but everyone appreciates such a breakfast and enjoys the relief from the heated blood caused by a meat and coffee breakfast.

In fact, by skillful selection of food, even the hottest day can be made quite comfortable.

Start with fruit of some kind, then a dish of Grape-Nuts food with cold cream, one or two soft-boiled eggs, a slice of bread and butter and a cup of cocoa or Postum Food Coffee. On that sort of meal one will be fully nourished until the mid-day.

Grape-Nuts food is concentrated and powerful, imparting to the user a sense of reserve force and strength. The strong man thinks the weather moderate and comfortable when the nervous, weak man thinks it unbearably hot. Grape-Nuts food is perfectly cooked at the factory and ready for instant use, cool and delicious, requiring no hot stove and cross cook on a hot morning. "Health is a matter of wise selection of food and a contented mind."



## THE VALUE OF TIME.

Very few people have any appreciation of the value of time. Despite the mad scramble for place and power on the part of the Americans, they are far more prodigal with their golden moments than they are with their gold. It is said that almost every possible device to economize time has been put into use, yet there is a most reprehensible loss of valuable moments even in the busy whirl of daily toil. Forgetfulness is one of the main causes of this loss. Instead of having a place for everything, and everything in its place, many persons are disorderly in their business habits, and waste much precious time in correcting their own mistakes.

In office hours business men and women are frequently robbed of a large portion of their most valuable capital — Time — by their personal friends, as well as by chance acquaintances and others, who call merely to pay their respects. The waste in these cases is chargeable both to the caller and the one who receives the call. The former should have some appreciation of the fact that time is money to his host, while the latter should not hesitate to make known to his caller the fact that he is a trespasser upon a bounty that he can never restore. The loss of an hour, aye, even a few moments, often causes not only a loss of fortune, but the sacrifice of life. If men and women are too obtuse to perceive that they are frittering away golden opportunities in the flying moments, it would be a blessing to them to give them a few gratuitous lessons upon that important subject.

Health is also undermined by the waste of time. The highway to Error's kingdom is easily found by those who have nothing to do. When hours are spent in exciting sports, the nervous system receives an injury from which serious results are sure to follow if the cause is continued. Many people sleep too much. From five to seven hours' sleep, according to the most reliable hygienists, is all any healthy person requires. Beyond this there is danger of effeminacy and physical decadence. The hours spent in bed could be better utilized in healthful exercise, through which the mind and body could both be benefited. If each moment be occupied with some useful thought or deed, moral deterioration will not come to any man or woman. Action is life; inertia is death.

Men and women in all classes of society waste too much time in endeavoring to adorn their persons in such a manner as to attract special attention to themselves. It is the duty of every man and woman to look well, and to make the most of the talents that are theirs. But the Infinite never intended that any mortal should squander his heaven-bestowed patrimony in idleness, nor in efforts to make raiment the one object of life. Hours of the most precious time are wasted by women in making their toilets, in order that they may dazzle the eyes of their rivals in society, or that they may be admired by people with less brains than they have themselves. Any person, man or woman, who spends more than thirty minutes in toilet making, insults his higher self and strikes the Infinite in the face. Women claim that men are in fault in this respect more than are they themselves—that they dress to please their escorts, etc. This may be true to some extent, but every true woman should endeavor, when this tendency on the part of her lover or husband is made known to her, to educate him to a higher plane of thought.

But in the vast majority of instances this claim is not true. Men like to see women decently dressed—even attract-

ively dressed, but they look with disdain upon the society butterflies who have no thought other than their fine clothes and their own personal appearance. Besides this, they have an appreciation of the golden hours wasted in the ornamentation of the physical forms of these society animals for no good purpose whatever. Miss Chanler, the millionaire's daughter, who frankly told her fashionable visitor the plain truth about the time wasted in polite calls, also asserted that every respectable woman should have something useful to do, has startled society by her bold assertions of fact; yet she has set an example that can be emulated with profit by every man and woman on this continent. Let every person ask himself how much time he wastes in selfish pleasures, in idleness and vain endeavors to keep up appearances each day, and a remedy for these evils will promptly suggest itself.—Banner of Light.

REMEMBER—Our 20-cent stock advances to 50 cents July 1. No more 20-cent stock after that date.



MRS. MARGARET E. SKEELS of Onarga, Ills., is a trance lecturer, who has served the Watseka Psychical Research society for the past year.

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"Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y."

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

## THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

## POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Reifsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

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## SAYINGS AND DOINGS

\*\*\* OF \*\*\*

### Rev. Dr. Talkwell,

\*\*\*\*\*

BY C. S. CARR, M. D., Columbus, Ohio, \*\*\*\*

"I PRAY NOT FOR THE WORLD,  
BUT FOR THEM THOU HAST  
GIVEN ME."

Dr. Talkwell receives many letters and written questions upon the subject of gospel ministry. This seems to be the one question which the doctor is persistently asking, "What is the proper work of a gospel minister according to the teachings of Jesus? What is gospel ministry?" If the doctor deviates at all from this central question, it is only to throw some side light on his own answer to the question. His claim that the work of the church today is not the work Jesus intended for his disciples seems to be his only heresy, if indeed it be a heresy. The query which Dr. Talkwell raises as to whether the church can be made to do the work of a Christian minister under any circumstances is certainly radical, but well worth considering.

The doctor recently received a letter from a clergyman in which the following questions were asked:

First—Is it not the part of the work of a Christian minister to deepen in the hearts of men the sense of the sacredness of all life?

Yes. This is the work of a Christian minister. This is also the work of the preacher, the teacher, the poet, the tradesman, the artisan and the artist. But each has his own peculiar way in helping to bring this about. The Christian minister has a work to do different than any of the others, and yet working toward the same goal, the sacredness of all life. All knowledge tends towards this end, yet the function of the teacher should not be confounded with the function of the artisan, the artist, or the preacher, notwithstanding that each is contributing in his own peculiar way to the desired

result.

The preacher is, in his own way, helping to bring in the kingdom, but his is not the work of a Christian minister. His work may lap over onto the work of a Christian minister, as it does also resemble the work of the teacher, yet his function in society is entirely different from either. Again, the preacher may also be an amateur artist or artisan, and yet his specific calling remain that of a preacher. So, also, a preacher may perhaps in a small way perform the work of a Christian minister, or at least work that very closely resembles it. But this does not give us the right to confuse the two callings.

Second—Does the ordinary conception of the word "educational" properly cover the work of that preacher who is endeavoring to deepen in the hearts of men the sacredness of all life?

Perhaps the ordinary conception of the word "educational" does not properly describe such a work. There is a broader conception of the word which would exactly describe it. Anyone who undertakes to convey by words or writing his ideas, sacred or secular, is a teacher. His teaching may be confined to theology and ethics; his appeals may be chiefly to the emotional nature; his work may be directed to the heart more than the head; yet all this can be properly classed as educational. The Catholic church denies that the function of a preacher can be safely separated from that of a teacher at all. The function of the Christian minister is not so much one of teaching as of doing. His acts are his sermons. He gives his life as well as his words. He does not write to the people; he goes to them. Incidentally, of course, he teaches; so does the artisan and the artist teach. No good man can do else than teach. But the teaching of a Christian minister is like the

teaching of the artisan, showing how, rather than telling how.

"Would there be much of the feeling of the sacredness of all life in human society were it not for the work of the Christian churches?"

No man can tell what society would be if some great institution like the church were removed. There are those who would deny that the church has done anything to strengthen the growth of real morality in the world. I would hardly venture to make such a statement, but, when I come to consider all the conflicting denominations and disturbing creeds that have been fostered by the church, it is easy for me to see that the work of the church may have been overestimated by some in this direction.

The study of science has rendered no little assistance toward deepening in the hearts of men the sacredness of all life. In the past, at least, it was the scientists, not the theologians, who had the deepest reverence for the works of God. The church has been in the habit of appropriating as its own work the work of all useful men simply because these men have assented to its dogmas, or refrained from open opposition to them. Many good men nominally within the church are helping to make all life sacred in their own peculiar way, not by the aid of the church, but in spite of its opposition.

It is extremely difficult to separate the work of the church from the work of the other institutions of human society. But the habit of the church of labeling everything Christian, simply because it is good, and then calling itself Christian, thus tacitly assuming the paternity of everything that is good—this habit is an old one, and a very persistent one, and also a very misleading one.

Many people who do not attend church have as deep a reverence for the sacredness of all life as those who do attend church. I would not undertake to say what society would be without the church, but I certainly believe that the church has no monopoly in religion. Neither has any other institution. Religion is a natural attribute of the human mind. It will find expression somehow. If the church should be removed something similar would immediately spring up to take its place. That the church has helped to make life sacred I cheerfully agree, but that this is exclusively the work of the church is not true.

Was not this what Christ came to do—to show us that all life is sacred?

Certainly it was at least to help show this. There were institutions doing this when he began his mission, but one department of life was being neglected. The poor, down-trodden, the ignorant, the depraved, had no lot or place in the benefits of the civilization of that day. The church did not minister to them; the law did not protect them; the schools did not enlighten them. Jesus himself had enjoyed the benefits of these institutions for thirty years. His heart yearned for those who had been neglected. He saw that no existing institution would or could be made to help them. He saw that to reach the lost sheep a peculiar ministry must be established. In order to establish such a ministry he must become the first Christian minister. He called a few chosen ones to show them what a Christian minister ought to be.

And when the scribes and Pharisees saw him eat with publicans and sinners they said unto his disciples: "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it he said unto them: "They that are whole have no need of the physician, but they that are sick; I came not to call righteous, but sinners to repentance."

It was those that the church of his day did not, could not reach, that he sought. It was to this class that he called his disciples. The same class exists today. The church is just as impotent to reach them now as it was then. There is just as much need of a Christian minister today as nineteen hundred years ago.

Jesus saw that the lives of the so-called lower classes were not held to be sacred. It was plain that they knew nothing of the sacredness of life. He undertook the task of carrying to this class of people the glad tidings that God was their Father; that neither their poverty, their ignorance, nor their depravity had estranged the love of God from them.

They had not been taught this kind of gospel. They had been taught exactly what the greater part of the church is teaching today—that if a man is unwilling or unfit or unable to attend to the requirements of the church, he is therefore to be classed as a sinner—as an enemy to God.

This Jesus denied with his whole mind and heart, and it was for this denial that his sweet, gentle life was sacrificed. We should always bear in mind that it was the church that crucified Jesus, not the world. It was a sacred crime, not a secular one.

#### THE NORTH END OF THE AMERICAN ATHENS.

Paper No. 2.

Civilization has its lights as well as shadows, and Boston is a fair and noble city with unsurpassed advantages for those who are not in danger of being drawn down into the ever-widening area where poverty and want reign supreme. On one side slums, prisons and asylums; on the other churches, colleges and palaces.

To raise money for an industrial school, a rich lady recently sold tickets for \$3 each for the exhibition of her Beacon street residence. The four rooms open to the public contained an art collection that would amount up in value to the hundred thousands.

The best Litan in the world, or one of the best—think of it! and other art treasures that would make a museum famous; a conservatory that would seem like fairyland to many of those for whom April brings no violets, and May no lilies, and June no roses.

This home is occupied but a few months in the year and is only the

type of an increasing number of private palaces.

The Easter celebration has been one of the events of the year. It seemed as if the whole rich city poured out into the streets and parks and gardens to welcome the return of summer. Acres of lilies and acres of roses were grown by the florists to provide decorations.

It was arranged to have 10,000 hyacinths in blossom in the public gardens, but the season, always late in Boston, was later than usual this year, and the little earth angels refused to open their eyes.

The great churches offered a feast of flowers and music, with some sermonizing. They were filled to overflowing and many remained standing in the vestibules.

The display of wealth and fashion reminded me of the Revelator's description of the great city Babylon—arrayed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls.

I fear we exhibited more of wordly pride than of the dove-like beauty of the New Jerusalem. A New York

clergyman said recently: "I am heart-sick to see the clutch that not commercialism—that is too good a term for it—but downright mammon, has on the church today."

In the evening came the gorgeous Catholic ceremonial of the Church of the Immaculate. The great altar with its decorations of paintings and sculpture and embroidered curtains made a picture long to be remembered. High, arching over all, the words, blazing out in mammoth letters of electric light, "He Has Risen."

Underneath this an immense cross of Easter lilies, the foot of it resting on the canopy of the most holy place. Then the glittering splendor of the lower altar with its myriads of burning tapers; the perfume of incense and the sweet breathing of flowers; the tones of the organ and the chanting of priests.

The head priest took out a sum of gold from the cabinet of the holy place, and the congregation bowed in reverence. The Jesuit fathers know how to impress the multitudes. No doubt there is much pure religion in all the churches and under every form.

I only make these remarks to show the contrast between the perpetual crucifixion of the living Christ and the periodical display in honor of the resurrection of the historic Christ.

The devotees of fashion are perhaps just as much to be pitied as their sisters of the slums. Their heads adorned with the slaughtered innocents of field and forest and wiping up the dirt of the streets with their skirts—what can be predicted of the moral status of those who thus bound and limit their natures at one end with cruelty and at the other with filth?

No one who visits Boston can fail to be impressed by the park system, a magnificent natural domain of over 1,000 acres, diversified by hill and valley and woods and lakes and streams. One may see on pleasant days in the great driveways a procession of elegant equipages—sometimes with horses docked to such an extent that it makes me shudder to see them—beautiful animals, faithful friends and servants of man, for grace and strength an inspiration to the eye and heart, marred and mutilated for life



## THE LIGHT OF TRUTH.

by ignorant, ruthless hands for the gratification of a hideous vanity.

There is a fine of \$20 for eating any food except in places provided for that purpose; a fine of \$20 for singing or playing on a musical instrument, or whistling or praying out loud.

In other words, scarcely any amusement is allowed in Franklin park except that of driving or riding, which is open only to the wealthy. But it makes little difference for those who are perishing for fresh air and sunshine, as they can not spend time or money to visit the parks.

The civilization which makes the poor pay more than the rich for food and fuel, forces them back on the saloons and dives for recreation.

Every few days I see some poor fellow, maddened with liquor, hustled into the police wagon. Civilization gives him poison with one hand and punishes him for drinking it with the other.

Civilization is better than barbarism, because it is a more advanced stage on the journey, but as a permanent condition it would be no better than barbarism, because education on the material plane only increases man's power of cruelty to man and the lower animals.

I read once of a man who wanted to reform the world, and he started by building a model piggery. He built the walls strong and high, but he forgot to put in a door, and the only way to get the hogs in and out was by letting them down by a derrick from the top.

I don't deny that civilization is a good hog-pen, and a hog-pen may be a fine institution, but it is not a place to stay in always. There must be a door out and I don't believe those who say there is nothing better than a hog-pen.

Daily the pressure grows more intense. Fierce animal natures tear and devour each other in the greed of gold and the lust of blood. The strong crush and trample the weak from the very necessity of the situation—as an Indian mother leaves one starving child to die by the roadside in order that she may hasten on and save the others.

The consolidation of two great air companies in New York with a capital of over \$1,000,000 is a forecast of the time when if we keep on civilizing ourselves and developing hogs—improving the breed—we will have to pay toll for individual air and sunshine; a forecast which is already more than realized in the cellars of our social structure.

In the Faust drama it is Mephistopheles who thinks the world has gone to wreck and ruin, and we are playing the part of Mephistopheles if we discourage ourselves and others.

Suffering is not a reason for pessimism. As a nation we are reaping what we sow, and as some one says: "The good God lets us keep on sowing in order that we may keep on reaping and see how we like it."

Injustice is more apparent than real. Many of those who live in palaces in this life are building for themselves slums in the next life, and vice versa.

The law of compensation works to help the innocent and make right what seems most wrong. The human sparrows fall to the ground bruised, broken and bleeding, but they fall not without our Heavenly Father.

Civilization is a half-way house, a camping place for a long night of sorrow, but this is the beginning of an age of wonderful spiritual unfoldment.

The Nebuchadnezzar's image of a materialistic philosophy, with its head or deification of intellect, with its sub-

juration of intuition, with its thighs and belly of the brass of brute force and perverted manhood ruling over the world—though it has ruled the world, its days are numbered; and it shall not rule. For lo! its foundations are of mingled clay and iron.

The intellectual philosophy which has grounded itself in matter instead of spirit, has carried its conclusions to such an extreme in vivisection and in other ways that the world recoils in horror.

Fear for its own safety has made it cruel, and cruelty is the mask of weakness and the mask of the beast. Spirit is the rock of existence—the universal I am and the individual I am—in the midst of the wandering waves of mortal life.

The stone cut out without hands—the stone of a pure spirituality—the stone which has always been rejected by the builders, shall strike and strike, and evermore strike again, until the false image shall fall to rise no more.

"In the far east the dawn ariseth." The risen Christ in humanity will bring, is bringing, the morning of association or socialism.

"In the silence of the night  
Streams the glorious, golden light.  
From the sunny realms of radiance  
To an earth oft steeped in gore;  
But as the lustre flashes  
In its onward course it dashes,  
And hastens on the day  
When war shall be no more."

FLORENCE McGRAUGH.

### A PLEA FOR INDIVIDUAL EFFORT.

To the devout Spiritualist there seems nothing so desirable as that all the world should come into a knowledge of spiritual philosophy, as brought to us by means of spirit communication. And believing this to be of the highest importance, he is often puzzled to know why it is not brought to pass, as no doubt it might easily be by the combined forces of the higher intelligencies. It is most probable that, if so ordained, the truth of spirit return might, even in a single day, be brought home to every doubting mind however prejudiced, so forcibly that all doubt would be swept away. Such a result appears to us so desirable that many are unable to conceive of any reason for withholding it.

But God's way is not our way, and it has never seemed to be the policy of the infinite mind to do for us what we can accomplish for ourselves. If then, it be the Divine intention, as it appears to be, that this result should be brought about through human agency, is it not high time for Spiritualists to give over their policy of keeping silence, of hiding their light under a bushel, and of even denying the very name of Spiritualist lest perchance they may give offense to some, or more often, lest they be classed with those who are Spiritualists in name only?

We have waited long enough for God to do this thing for us. Let us now go to work in earnest, and, asking always for Divine help and guidance, let us see what may be accomplished by individual effort. Our editors, our mediums, our public speakers and a few others are doing well their part. Shall we leave all for them to do? Is there not a special work for each one of us? No battles were ever won by officers alone. It is the rank and file who must bear the brunt of the labor.

There is nothing more disheartening than to hear one who is known to be a sincere believer in spirit return and a student of spiritual philosophy say, "I do not call myself a

Spiritualist." Yet this is of frequent occurrence. There is no grander, purer or holier name than that of Spiritualist. Why then, in the name of all that is good and true and pure, should any one repudiate the name, simply because some who profess it do not live up to the lofty ideals which it embodies? Shall we give it up without a struggle and allow it to be usurped by those who have no real appreciation of its import? It is only by rallying round our flag, and by showing the world what Spiritualism really is, that we can bring it into better repute and prove how utterly unfounded are the ideas which prevail in many minds regarding it. This can never be done so long as the better class of Spiritualists shrink from being known as such. It cannot be done by our public speakers or our public press, for most of our unbelieving friends are so prejudiced that nothing would induce them to listen to our speakers or read our newspapers. Yet few would be so discourteous as to refuse to listen to an earnest appeal for fair play coming from a friend or acquaintance.

Let every Spiritualist resolve that he will do all in his power to induce one person at least to give Spiritualism a fair and thorough investigation. Let him select that one among his circle of acquaintances whom he considers most capable of forming an unbiased opinion; then let him assist this one in every way possible. He should introduce him to a good reliable medium, if such a one is known to him—a private medium is to be preferred—and above everything else, he should endeavor to correct the erroneous opinions which may already have been formed in regard to the real principles and tenets of our faith, and demonstrate the purity and beauty of Spiritualism as a religion.

If all will do this, there is no doubt that the number of Spiritualists will be doubled during the year, and much more than this would be accomplished another year, for it is always the new converts who are most zealous in working for the cause.

We must not place too much reliance upon the results of the Psychic Research society's investigations. For no matter how conclusive the result of that society's labors may be, there will be no settlement of the question through them. For, in spite of all protests to the contrary, there is no class of individuals so apt to pre-judge a question as the "open-minded" scientists, and those among them who hold orthodox views will retain them, with few exceptions, in spite of all the evidence which their brethren of the P. R. S. may collect. Science once pronounced the world flat, nor could the efforts of a few thinking men overthrow that belief in a day. So long as many eminent psychologists consider that all trance phenomena may be explained on the theory of multiple personality combined with telepathy, they will believe that it furnishes a sufficient explanation of everything which Professor Hyslop or others can offer in that line. It will not be until these gentlemen have also thoroughly investigated physical as well as psychic phenomena that their reports will have much effect upon the opinions of scientific men in general. (To say that this branch of the subject has already been fairly investigated by the Seybert commission, is to say what every one who has carefully read the report of that commission must know to be false.)

In the meantime, however, much may be done in a quiet way, as I have pointed out, by even the humblest among us. Spiritualists can we not do this much for the cause which has

done so much for us? Let us do our duty and doubt not that the higher powers will assist us.

ADELLE WILLIAMS WRIGHT.  
Meadville, Pa.

### MASS MEETING AT MORAVIA, N. Y.

Under the auspices of the New York State Spiritual association, Carrie E. S. Twing, president, a mass meeting was held at Moravia Thursday and Friday, May 3 and 4, 1900. Exquisite music and clean thoughts ruled the hour.

Mrs. S. Comstock Ellis read a valuable address, replete with high ideals and logical interpretations of life. She emphasized the importance of right thinking as the key to right living, and the need of care in guarding childhood from evil suggestions, before and after birth. Her address was beautifully adapted to the occasion and was appreciated and cheered.

Carrie E. S. Twing was the attraction for the closing session, which drew the largest audience of the two days' work. She appealed to the moral sympathies and spiritual emotions, which usually reach deeper and move an audience more than the most brilliant intellectualism. In this sphere she excels. She, too, urged the importance of good thoughts, kindness, and especially of giving to mothers the sustaining love and harmonial atmosphere of loyal devotion and tender appreciation in times of deepest need. Although the meeting had some bad conditions to contend with, and was not very vigorously advertised, it met a need and impressed many with the gospel light who had never felt its warm glow before.

Mrs. Twing is an earnest worker and well fitted for the office she holds. If the Spiritualists of the state appreciate her and their opportunity they will rally to her support and make the way for a revival all over the state.

But there is no enemy so disastrous to the cause as apathy. Spiritual fossils are numerous and a freezing indifference is the common fault of their lives.

With the most beautiful and comforting of all gospels in the world thousands fold their hands and drift, and leave a faithful few to do all the work and pay all the bills, while they share all the blessings. Shame on all such! Carrie and Mrs. Ellis went to Syracuse for another mass meeting the 10th and 11th.

While in Moravia I shared the hospitality of John Andrews and Mrs. Mary Andrews, whose fame is world wide as the first really successful materializing mediums known to the new spiritual era. I think it is stating it mildly to say that she reached with conclusive and satisfactory evidence of direct, face to face, communication with the spirit world, with individual identity of spirits unquestionable, more investigators than any other materializing medium. She is now confined to bed from a severe attack of la grippe, but seems to be slowly convalescing. With all the frauds—real or imaginary—that have shadowed materialization, it is yet a valuable phase, that, in my judgment, cannot be too highly valued, or too carefully guarded and cultivated.

LYMAN C. HOWE.

### PRESIDENT JOHN SMITH.

The story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.







# King Solomon's Mining Co. Stock Advances to 50 Cents July 1st.

## SPIRIT RETURN.

The following grand editorial under the above caption taken from the last week's Banner of Light, voices the undying principle of the true life and from the depths of his soul the editor of the Light of Truth says amen to every line of it, and commends it to the careful attention of Light of Truth readers. Verily the angels of light gaze lovingly and with great satisfaction upon these evidences of fraternal sentiment and concord:

Spirit communion has always been a factor of importance in the religious life of man. Modern Spiritualism has within the last half century, clearly shown a skeptical and unbelieving age, that the return of spirits to their loved ones on earth is an established fact. As we have said elsewhere in this issue, the question of spirit return is settled. The next point in the consideration of that subject is this—what use are the Spiritualists making of that fact? A second query of equal moment at once arises, what lies behind the fact? For many years, Spiritualists have occupied themselves in asking, at every seance they attended, to have the fact of spirit return reproved to them, and have not as a body sought to learn what there was behind the manifestations they witnessed. They have contented themselves with the external appearances, and have been indifferent to the esoteric meanings of those appearances.

It is most lamentable that such has been the case. Had the people endeavored to acquaint themselves with the real import of communion with their loved ones, they would have found a new world of activity opening before them. They would have found every phenomenon fraught with a real purpose, and possessed of psychical dynamics that would have revolutionized life, had the same been rightly directed. The force that produced the rap, or moved the table had within it the potent influence of intelligence that would have unlocked the door to the wisdom granaries of the ages, and reveal to man the wonderful stores for his especial use, if he would but make proper effort to possess himself of the same through honest work. In far too many instances, Spiritualists took the position that the spirits could and would do everything for them, and that nothing more was required of them in return than to graciously permit their spirit friends to come to them semi-occasionally. The law of reciprocity was neither lived nor recognized. Had it been, the results of a half-century of intercourse with the denizens of the supernal world would be far greater than they are today.

Spirit return meant, and still means, something definite to the denizens of both the terrestrial and celestial spheres. To the latter it was an opportunity to impress useful lessons in harmonies, in social regeneration, in spiritual unfoldment, in mental culture, in psychic evolution and progress, upon the minds of the children of earth. To the former it meant, or should have meant, the strengthening of the bonds of human brotherhood, the recognition of the right of the humblest child of earth to an opportunity to a share of nature's bounties, the consideration of all questions pertaining to the welfare of society, the

feeding of the hungry, clothing the naked, healing the sick and the abolition of all forms of slavery, mental and physical, among men. Under the law of reciprocity these benefices would have been established. But the law was not recognized, and spirit return was oftener sought for amusement, for points on mining stock, horse racing and kindred subjects, than for spiritual culture, social and intellectual improvement.

This led to the development of a spirit of selfishness whose influence can be easily traced in the lives and characters of many Spiritualists. In place of unity of effort, sincerity in purpose, harmony in desire and devotion to duty, we have chronic individualism, mad with its own egotism, deceitfulness, falsehood, inharmoniousness, suspicion, injustice and disregard of others' rights everywhere apparent. Disintegration has set in, and unless there is an immediate change in conditions, Spiritualism as a distinctive movement in many localities will be an unknown quantity. A new era is about to dawn for Spiritualism; the light of the sun of peace and righteousness is already gilding the eastern skies; the dark night of selfish bickerings, scandal-mongering and slanderous assault is being dispelled by the all-revealing light of truth; the people are awakening; will they note the signs of the times, and heed the warnings of their mortal and spirit friends? We believe they will; therefore we urge them to rise in their might to the consideration of the higher problems of life; to utilize spirit return for spiritual purposes; to subdue their hatreds, envies, jealousies, revengeful impulses and distrusts, and come together as one man to build up the religion of humanity upon the earth. Let the quarreling, fault-finding, carping and prejudice depart forever! Rise in the dignity and grandeur of your manhood and womanhood, and show the world that the kingdom of heaven is here on earth for man's enjoyment. NOW!!

Out of the mouths of babes and sucklings there cometh wisdom to confound the wise. Be considerate of the day of small things. Let the rainbows go and pluck the violets under foot. Remember, whatsoever thou givest it must come from within. Thou canst not impart that which is not in thyself.

Mrs. Brown-Potter, who says Americans are snobs because they do not receive actresses socially, helped the Duke of Manchester tend bar at a recent swell London function to raise war funds. The bar took in nearly \$1,000. Sodom and Gomorrah need no longer be looked up in ancient history.

We have passed the milestone of Biblical controversy. Moses Hull's great work, "Our Bible: Who Wrote It, When, Where, How," is the Light of Truth's stake in that field. Now let us move forward.

Perhaps the country misunderstood General Otis when he reported the war to be all over. He probably meant that the war is all over the Philippine Islands.

The cube root of all religious problems is spirit return based on love.

## ON SOUL LIBERATION.

Spiritualism is here to bind up the wounds of the soul, and to make the place of the real man and woman who lives forever, secure. Liberty of the body without liberty of the soul does not change the real form of slavery. The bondage of the mind is the worst form of servitude, for the reason that it does not recognize its servitude. Men rebel against the encroachments of physical force and kiss the shackles that bind their souls. When society is rhythmical in its industrial movements the soul forces will become in tune with natural harmony. Industry lies at the base of all human upbuilding. Labor omnia vincit is the exact truth, but it is woefully perverted, hence with all the achievements of it, the thing itself is the tool rather than the master; and essentially so regarding the essence of all motion, project and expedience, the soul forces.

The real man and woman are rarely seen or felt in the community. Society is a vast masquerade in which the sloth is likely to be king, with genius in rags begging for bread.

The debauchery of liberty is appalling. It is the arch crime of civilization, and there is no law of human enactment to reach and punish it. In fact, the worst crimes everywhere have no penalty in human law. Even public sentiment is atrophied by the sug-

gestions of a hypnosis dominating the whole realm of society.

Spiritualism is making its way into these conditions through many channels, but the great and important one, so far as Spiritualists themselves have part in it, is that which points out the accompaniment of liberty for the soul along with those securities that are to make the coming civilization the most perpetual of any yet evolved on the planet. It must come through development of nascent powers, those attributes belonging to the spirit man, the real man.

REMEMBER—Our 20-cent stock advances to 50 cents July 1. No more 20-cent stock after that date.

Uncle Sam, living in a glass house himself, can not be expected to throw stones at Great Britain in the form of sympathy for the Boer envoys.

Count Leo Tolstoi has received another distinguished consideration. The Greek church has excommunicated him.

The head of a prudent man, like that of a pin, prevents him from going too far.

The man who is his own worst enemy is generally defeated.

## WHAT SPIRITUALIST EDITORS ARE SAYING THIS WEEK.

As the days go by and the cry for food comes from India with greater vehemence, more concerted action is apparent in this country in the direction of collecting money and provision for the relief of our brother-man in that far-away country. Some are urging the Spiritualists to make a distinctive effort in this direction, and they will undoubtedly bear their share of the labor and expense as individuals. But the giving of alms to be seen of men is not a characteristic of spiritually-minded people. We are all Americans, and as such we will do what we can for the relief of our fellow-man, because it is right and just, and without hope of reward.—Religio-Philosophical Journal.

M. Flournoy, a Professor of science at Geneva, will, we hope, be very patient with his somnambulist subject who professes to speak and write the Martian language. She is a woman of no special education, an employe in a commercial house, and yet it is proved that she speaks both Sanskrit and Arabic in her trance condition. Her Martian writing, we are told, "bears the test of experiments;" by that, we suppose, is meant that repeated experiments yield a vocabulary and some sort of grammatical construction. We hear a good deal about Mars both from the astronomers and the occultists. It will be a very direct route to information if we find that, instead of Mars instituting a system of flash-lights for signals to us, it can telepathically use suitable mediums. But, in the case of this particular subject, what is professed is that the medium was a Martian in a previous existence; but that might only mean that a Martian spirit has closely attached itself to her;—if such things can be.—Light, London.

From time immemorial it has been said by the most orthodox that Paul wrote the epistle to the Romans. That is why he made it so sneering at women—a crusty old bachelor, jilted in his youth, perhaps, the reason.

Now the learned and orthodox Professor Harnack, of Germany, comes out and claims it was written by a woman! He thinks Priscilla, one of Paul's "dear friends," was the writer! Shades of the theologians who have fought for Paul, and kept women from speaking in church, and

all the time trusting in a weak woman! Believing a woman was inspired! Who ever heard of a theologian believing a woman could be inspired? Eve brought him unto the world, and woman has been accused and of no good except to raise children to stamp the serpent's head!

But have not the heaven-inspired theologians known without doubt who wrote Romans? Why this unrest, this uncertainty about an infallible book?

Will Professor Harnack be tried for heresy? If not, why not? His is the most appalling and ludicrous—heresy since the infallible council of bishops put the seal of God on the Priscilla epistles.—The Progressive Thinker.

The more complete the education of the child the nearer comes the triumph of mind over matter, of intellect over brute instinct. This having been recognized by our leaders, our lyceums have become schools in which freedom of thought, liberty of speech, and personal responsibility have become the standard lessons; and the scholars have learned these lessons which make for strength of character and magnificent achievement in all walks of life.

The cultivation of the virgin soil is left to us; and yet all too often we are unfitted for the task which devolves upon us. We have, alas! forgotten some of those finer truths which were ours when we were children, for, as Ruskin says, "Childhood often holds a truth in its feeble fingers which the grasp of manhood cannot retain."

We can but do our best, and that best is to leave unsullied the purity of the mind which comes to the world clear as God's sunny heaven. Then if we point the way we have found by experience to be best, and frankly warn the little travelers of the worst pitfalls which have already been dug for their unwary feet, we shall have fulfilled our task, and we can do no more, for man learns his most treasured lessons by bitter experiences, and has to "tread the winepress alone," as his fathers have done before him.

Arbitrary, harsh and unsympathetic treatment will alienate the love of the children from us, but kindness, companionship, and sympathy will win them and make us powerful for good in their lives, which mean so much to us and to the world which is to be.—The Two Worlds.





Address all Communications for this Department to its  
Editress, "Aunt Rose," Box 65, Rollin, Mich.

#### A CRADLE SONG.

BY EVANGELINE.

Now snug down close, my pretty one,  
And nestle your curly head,  
While I sing a lullaby soft and low,  
Ere you go to your trundle-bed.  
Now just for fun, my pretty one,  
Let's play my arms are a boat,  
And out on the water's sparkle and foam  
The craft shall be set afloat.

Ever so softly we'll ply the oars—  
They'll leave scarce a ripple behind;  
And on we'll float in the tiny boat  
Till Slumber Town we find.  
Past the lillies with hearts of gold,  
Now close to the mossy sedge,  
And the big brown cat-tails, stately and tall,  
That grow by the water's edge.

Ah! there on a log sits Mary Wog—  
Her lover is late to-night;  
But the Katydid band is right on hand,  
They're tuning with all their might.  
How the fireflies dance about!  
Now what are they going to do?  
Why, little Bo-Peep has lost her sheep,  
And they're hunting the meadows through.

Placid and smooth the harbor lies—  
We'll cast the anchor down!  
The old "sand-man" has sprinkled your eyes—  
Yes, surely 'tis Slumber Town.  
It is rock-a-bye, baby, on the tree-top;  
Then tucked in your trundle-bed!  
The little dream children will kiss your soft lips  
And hover about your head.

#### AMY MORRIS', OR AUNT RUTH'S MISSION.

(By F. E. Hughes.)

#### Chapter IV.

Thus year followed year, bringing but few changes into the world, Spring-time's rude storms and Autumn's chilling glances passing her lightly by. From the old housekeeper she had learned to visit the poor, carrying sunshine and gladness wherever she went, with her cheery smile and basket of flowers. Many a long hour she spent by poverty's humble bed, beguiling the tedious hours of the sickroom, with song and story, showing though they knew it not, that she had not forgotten. Even poor, ragged Dick, the crossing sweeper, learned to watch for her coming, whose pleasant smile was better than pennies, as he hastened to clear a path for her feet, and many lips beside his own blessed her for her kindness. Perfectly contented she seemed among her books and friends, caring for the old man whose steps as the Summer waned grew slower day by day. One afternoon when Amy called for the mail a telegram was handed her for Judge Wilder. With hasty fingers she tore it open, not daring to give it to the feeble old man before knowing its contents. It bore a southern postmark and read as follows: "Your daughter is very ill, if you wish to see her alive come quickly.—C. Ashley."

Hardly knowing how to communicate this news, she hastened homeward, meeting the object of her thoughts coming down the steps. He saw by her face that something had startled her, and after a moment's hesitation, in answer to his inquiries, she gave him the paper in silence, watching as he slowly read the missive, and then sank down upon the steps, covering his face with his hands and saying, while the tears rained down over his wrinkled cheeks: "Oh, my child! my darling! Shall I never see your face again?" Amy was at his side in a moment, soothing him with loving, hopeful words, as she might a little child.

The next morning among the passengers on a southernbound train was a slender little figure round whose face clustered a wreath of fair hair, but a shadow rested in the blue eyes, that all the glory of the morning and beauty of passing scenery failed to drive away, and though she sat by the window as they sped over hill and dale, her thoughts were far away in the past, going again over the whole story, even as she had last night when the old man told it with many tears and self accusations, commencing back at the time when he was young and prosperous, with a gentle, loving wife and bright haired daughter to fill their home with sunshine. "Ah, those were happy days," he said, "whose bright skies were not dimmed by a single cloud; but as my wealth accumulated, my cares and responsibilities increased also, and I came very near forgetting all else, until the death of my wife roused me somewhat, and for a time sorrow and remorse held me captive, as I realized how little I had appreciated the treasure I had lost. But there was little Amy still to live for. Ah! child, you did not know how near you seemed, with my lost darling's name? But when after all my care and pride in her, all her beauty and accomplishments, she secretly married the poor artist whom I had forbidden the house, my pride for a time was stronger than my love, and when she came back to sue for pardon I spurned her from my door with cruel, bitter words. With a sad smile she turned and left me, and that is the last time I have looked upon her face, though there have been many times in these lonely years when I would gladly have called her back had I thought she would come. I have heard through strangers that they were prosperous, and of their boy, who they say is destined to make a great artist, and finally of her husband's death. Oh! why was I so blind, my only child, my all, that I have needed so," the old man sobbed, and when he begged Amy to go in his place and tell her all that he would say, and beg her if possible to come home, she quickly consented, eager to comfort her sorrowful friend,

whose health would not permit him to think of taking such a journey. But it was a strange errand for one so young and inexperienced, and she dreaded it more than she would have cared to acknowledge.

It was late in the afternoon when she entered the city and was set down in front of a large white house. As she went up the steps she noticed, with a shudder, a crape floating from the knob of the half-open door, and realized that she was too late. Softly she entered unannounced, and crossed the hall to the library, everything so still and silent, that her light footfalls on the carpet startled her. Timidly she entered the room and went over to where a young man sat with head low bowed upon his hands, who neither stirred nor looked up at her entrance. Gently laying a hand on his arm, she said in a low tone: "Is this Mr. Ashley?" He rose, bowing somewhat haughtily, and she continued: "Pardon me, but I am Amy Morris, come from Judge Wilder to bear his forgiveness and blessing to his daughter." "It is too late," he answered, bitterly, "no word of joy or sorrow can ever reach her more." Then remembering himself, he turned with, "But pray be seated Miss Morris while I ring for a maid. You must be very much fatigued?" "No, thank you, I will lay my things off here, and let me make myself at home, please; perhaps I may be of some use to you."

And then he thanked her, saying, "It sadly needed some one to look after things, for I cannot think of anything," he said, huskily, "and sister Birdie is almost wild." But almost insensibly her coming had done him good already. Her low, sweet voice and quick, deft fingers that soon coaxed the fire to a bright blaze, for the evenings were growing cool; and went quietly about the room putting things to rights in a way that rested him, as he lay back in his chair watching her, feeling that it seemed good to have some one alive about the house. All this time Amy's thoughts were very busy, as all at once it came to her where she had heard the name of Ashley before, and as she went slowly up the steps from whence came the sound of sobbing, intuitively she felt that Birdie Ashley meant the little girl whose path had once before crossed her own, but whose face she had never seen since the night when they were lost in the dreary streets of a great city, and with a throbbing heart she went in and knelt down by the girlish form, as once before they had done when they shared a common grief. And who could guess the thoughts and emotions that stirred within her heart, as on the following day, she stood with sad, tearful eyes beside a confined form, Birdie's hand closely clasped within her own, thinking, perhaps, of how their paths that so long had drifted apart, were again blended together; she once more to be the guide and counselor.

That evening as they sat in the shadowy twilight, she told them the strange story of her life, and Birdie, as sweetly impulsive as ever, threw her arms around her, saying: "Then you will be my sister now, won't you? I have wanted one so much. Mamma used to tell me of the little girl who cared for me and was so sick."

The next week the house was shut up and they all started north, leaving a new made grave on the hillside beneath the palm-trees' shade; taking with them a strange mingling of sad and pleasant memories. Carl had at first objected to going to his mother's old home, from which she had been an exile for so many years, but when Amy pictured to him the lonely old man who had begged her to bring them

back with her, that he might, in part, atone for the past's injustice, he at last consented. And truly it was a touching sight as the feeble old man met them at the door, and throwing his arms about Carl's neck, through blinding tears, blessed him for the sake of one who might never come home again. Hardly less tender did he welcome Birdie, saying there was plenty of room in the old man's heart and home for them all. And Carl's bitterness soon vanished before his grandfather's deep, heartfelt penitence.

A strange household this, and yet as the days glided by and grew into weeks and they learned to know each other better, it came to be a very happy one, as the music of other days came back to the ancient rooms; and the Judge seemed almost to have regained his youth, so happy was he among his children, as he talked with Carl, listened to Amy's music, or laughed at Birdie, who pelted with roses the merry songsters that scolded so earnestly at their gay little namesake.

After a few months Carl went south to close up the business pertaining to his mother's affairs, for he had promised his grandfather to make his future home with him as long as he wanted him. A few evenings after his return Amy was seated alone before the fire in the library, the place she always chose for quiet thought, when a step sounded in the doorway, and turning, Carl stood beside her with a large picture in his hand, and in a low, eager tone he said: "Amy come to the light, please; I have something to show you." Wonderingly, she obeyed, when he held before her a large painting of a young and beautiful girl, with great, dreamy eyes, that seemed to be looking far away into the future, her hands crossed upon a basket of flowers, a spray of which was twined among her curls, while her straw hat lay beside her. With a startled look Amy cried: "Why, Carl, where did you get it? That is me, taken just before I came to Grandpa's." And he answered, as he drew her closer to him, "Yes, darling, I have loved the shadow long enough; it is your own, sweet self I ask for now." But she could only say: "Oh! Carl, what does it all mean?" Until he explained how when he first began to paint and copy pictures, in searching for a subject, a photo in a picture gallery attracted his attention, and he took it home to reproduce in colors.

But there was something about it aside from its rare beauty that, when it was finished, made him hang it away out of reach of curious eyes; though what it was, he could not have explained, even to himself.

"So you see I have a better right to you than anyone else," he whispered; and she truly answered, "Yes," for in the long, pleasant weeks they had spent together they had been learning the same lesson, so old, yet ever new, and as they stand in yonder moonlight, framed in by the curtained window, with happy, upturned faces, he so tall and manly and she in her lily purity, one could not refuse to bless them, as the old man did with faltering voice, as in the stillly eve they knelt before him. Not long after a snowy missive winged its way bearing startling news to Aunt Ruth, who read it over and over before she could comprehend the message it bore.

Once again has beautiful springtime dawned over the earth, and in Aunt Ruth's flower-bedecked parlor, a quiet party of friends are assembled, with an April mingling of smiles and tears, as the words are spoken that makes Amy Morris Carl Ashley's wife. Standing beneath the roof that sheltered her orphaned girlhood, surrounded by lov-



ing friends, we leave her we once knew as little Amy Morris, and she whose life has been one long, sweet poem of quiet worth and usefulness, we leave to finish her mission so nobly begun, only pausing  
To cull a few buds with roses to blend,  
And twine round the brow of the orphans' true friend.

(The end.)

Milan, Ill., May 17, 1900.

Dear Aunt Rose: I have been wanting to write for some time, but there was nothing in my writing box and at last I despaired of anything getting in, so I will put on my thinking cap and write anyway.

I wrote to Cousin Beattie Shafer and received a very nice letter from her. I think it is so nice for the cousins to become more acquainted.

I live on a farm. I never have lived in town, but do not think I would like it.

I took the final examination this spring and passed. Now I can enter the city high schools.

Aunt Rose, if you have another contest, won't you please have your photograph for the prize? I should work very hard for it and I am sure the others would.

I wish that the Junior Gardiner would tell us more of the crowding in his garden. We have a very large garden and the weeds do crowd in crowds. I am not fond of crowding the weeds either.

I like to read and have read many books. I like Dicken's works and Louisa Alcott's, too. I take the Youth's Companion and would miss it very much if it were to stop coming every week. Another thing I like and would miss is the "Children's Hour." We have taken The Light of Truth a long time.

We are the only Spiritualists around here and the boys at school used to make fun of me, but I didn't care.

Well, I will close, hoping to see my letter in print. Your loving niece,

RUTH BUFFUM.

We had not heard from you for so long, Ruth, that we were wondering if it were possible that you had forgotten us entirely, so it is well, you see, that the thinking cap was at last donned.

I am sure you will enjoy Beattie's friendship, and now that vacation days are here, I trust you will all find more time for writing.

Perhaps others would not be as interested in Aunt Rose's photo as yourself, but we will think about your suggestion.

#### A LETTER FROM UNCLE JOE.

"No one to love me; no one to care  
Wherever I wander—however I fare.  
If I was to perish, there is no one to cry;  
What boots it to others if I were to die?"

Thus mused an old bachelor in his garden  
So green,  
In his quaint little cottage at lovely Quilcene.

Through his hair many winters, the memories impart,  
Perpetual summer still reigns in his heart.  
Yes, there is one sweet lassie, whose fair lovely face  
Dispels all such musings with easiest grace.

Now, dear children, I know that old man quite well, and I know there are thousands who love him as he loves them, and some of them are children over 50 years of age, and some of them live in the dear summer land. However gloomy we may all feel at times we should realize that not one soul in all the universe has no one to reciprocate love.

Love is the essence of life; that which makes music with human heart-beats, is a part of the divine life. No soul was ever created without it—or if souls are eternal, as some think, no one ever could have existed without the divine love that sparkles in the dewdrop or the rarest gems and flowers of creation in all the mineral, vegetable and animal plains of life.

No more lovely soul ever inhabited a mortal form than the one who said: "Suffer little children to come unto me; for of such is the kingdom of heaven."

Yours, with true love for every one,  
JOSEPH MARION GALE.  
Quilcene, Wash., May, 1900.

Suppose you lived in a little green house,  
Where the sun shone through the roof,  
And over your head a canopy spread  
With light for the warp and woof,  
While a mother bird cuddled you under  
her wing.

Whenever a leaflet stirred,  
Suppose—why, don't you suppose you'd be,  
As happy as a bird?  
—Selected.

#### WHY THIS FEARFUL INDIFFERENCE?

Every great movement in its first state of development has to battle with difficulties of all sorts, and the cause of Spiritualism makes no exception to the rule. All appeals in behalf of the Mayer Fund, for instance, seem to find little response even in those whom it most concerns, and from the outsiders nothing can be expected. Why is this? Because men of science generally stand aloof of all which in the least relates to the psychic and the public at large, not able to think for themselves, follow like sheep the dictum from the college-desk or the pulpit. And why do men of science continue to ignore that which ought to be as clear as sunshine after only a little reasoning? Simply because Spiritualism lacks, in their opinion, the scientific basis, for they could not afford to stoop down to investigate what is poo-pooed in their text-books as scapels and crucibles has proved futile in their search for an after-life in corpses.

Now, there comes a man claiming to possess revelations 5,000 kilometer from beyond the north pole! What does this imply? Naturally such revelations or whatever it means could only proceed from the psychic and through a psychic, the startling announcement being even reinforced by utterances of an impartial judge likewise from the psychic. Yet, so valuable this may seem, it could and would not impress the scientist. He insists, like Shylock, upon his pound of flesh and lo! he can have it for the mere asking.

It would be sheer folly for any man to come forward with revelations and claims in public if he were not individually sure of their truth by self-reasoning or induction, therefore to slight this rare opportunity never offered before, namely, to put Spiritualism upon a scientific base, thereby satisfying the most scrupulous man of learning and giving an unheard of impulse for further investigation and elaboration, would be a criminal indifference, indeed! Who dares to doubt the wisdom and foresight of our Creator? Cannot He reveal His beautiful handiwork as the spheres must be, to the gaze of man whenever it pleases Him? Cannot He find means to impart the details of life and prevailing sentiments on those spheres whenever He deems it opportune to enlighten mankind, having now evolved to full manhood and being prepared to face stern and yet so pleasant realities in the beyond? Never before in history was the need of light thrown upon the spiritual side of life more pressing than just now, and if that one fact of ethereal yet visible spheres proves correctly stated, then it would be puerile to doubt what those revelations from the same source may yet disclose to the astonished world.

A TRUTH-SEEKER.

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#### TESTIMONIAL

PHILPS, N. Y.—Enclosed find money order for two more copies of my photo. I doubly prize it for the reason that the centre head was identified by mother (an unbeliever) who had a picture of my aunt in the house. It is so perfect that skeptics (who did not know the facts) insist that one is a copy of the other. C. H. HARRIS.

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## CORRESPONDENCE.

THE FIELD AT A GLANCE.

The East End Spiritualist society, of Cleveland, had Dr. J. M. Temple for May.

A good materializing medium is wanted at Norfolk, Va. Write to E. C. McAllister, 156 Church street.

Frank T. Ripley has been doing satisfactory work at Fort Wayne, Ind., and has been engaged for June.

The Gates Ajar, a new monthly publication by Dr. H. P. Merrill, of West Gardner, Me., has made its appearance.

Henry H. Warner is located for a time at Alden, Mich. He has open dates for camp meeting appointments.

Dr. T. Y. Kayne announces his summer class in metaphysics at Williams Bay, Wis., the first lecture to be given July 22.

F. D. Dunnakin, of Cecil, O., closed his work in Toledo, O., May 27. He has a few open dates for June and a part of July.

"A Subscriber," Cincinnati, O., sends one dollar to Light of Truth office for the N. S. A. Home fund. The money has been forwarded to Washington.

Julia Steelman Nichols is lecturing in northern Wisconsin for the summer. Letters will reach her addressed to her home, Hartsell avenue, N. Evanston, Ill.

Dr. C. H. Figueroa will be with the First Spiritualist church, of Columbus, during June. His work as a platform medium at the O. S. A. convention was in every way meritorious.

The annual all-day meeting of Spiritualists will be held at Follett's Corners, near Bellevue, Mich., on Sunday, June 24. Speakers are Mrs. Marion Carpenter, of Detroit, and Dr. J. M. Peebles, of Battle Creek.

E. W. Sprague and wife finished a most successful engagement with the First Spiritualist church of Columbus, on May 27, and left for their home in Jamestown the next day, carrying with them the blessings of a multitude of people.

Mrs. Alice Gehring is living at 2979 Wabash avenue, Chicago, where she can be addressed. She gives independent slate writing, trumpet seances and portrait drawing. In company with W. C. Jessup and family she also holds public circles under strict test conditions as heretofore.

Dr. Ravlin has closed his first year's engagement with the First Association of Spiritualists of Philadelphia. He has been re-engaged for another year. He is now in Boston, Mass. His correspondents will address him care Banner of Light, 9 Bosworth street, until further notice.

Mr. Giles B. Stebbins of Detroit is expected to be present and take part with Dr. J. M. Peebles, Mrs. Sheets and others in the exercises at the June meeting in Sturgis, Mich. This, the 46th anniversary, comes off on Saturday and Sunday, 16th and 17th of June, in the Spiritual church in that city.

Mrs. Cora L. V. Richmond will fill engagements for the summer as follows: Brodhead, Wis., June 10; Waterloo, Ia., June 16 to 25; Yorkshire and East Aurora, N. Y., July 7 to 16; Cuba, N. Y., July 21 to 30; Cassadaga camp, August 4, 5 and 7; Onset Bay, August 12; Sunapee Lake camp, N. H., August 18 to 27; Madison camp, Athens, Me., August 31 to September 10; Church of the Soul, Chicago, September 16.

Preparations for this season's camp at Lake Brady are rapidly being made. The hotel is now open, quite a number

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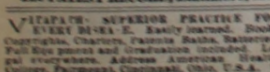
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Charles and Henry present themselves there,  
And Mary as an aunt now come;  
Each bring flowers from their spirit home.  
Elvina and Myrtle, like clinging vines,  
And Abbie and William too;  
Each fulfilling God's designs  
By sending their love to you."  
—R. Walker.

Mrs. M. A. Miller, Orlando, Fla.—Such a sweet, loving influence comes and says: "Dear sister, how kind of you to want to hear from us on our side of life. O yes, mother and I often visit your home and wonder why we are so limited in our knowledge of spiritual as well as material things. We go to you and encircle you in our arms and impress the most endearing kisses upon your brow, and yet you do not seem to notice our presence. Our home in spirit life is beautiful. Many spirits are so anxious to send some message to their loved ones, and we say good-bye.—M. A. Anderson.

A spirit that comes to me gives the name of Hiram and says: "Tell my brother Mead to sit alone in a high backed, easy chair, face the wall, with a small stand between him and it to rest his hands on, place a bright spot on the wall about six inches higher than his head, sit and gaze at it, hum the words in an earnest manner: 'If thou canst come, I beseech thee to come,' and thus learn to concentrate his mental and spiritual forces so we can approach him as he so sincerely desires. We are all together, mother, father, George, sisters Mary, Eliza, Sarah, also Henry and William, and will help you if you can only make these conditions that are necessary for us. Ever your loving brother in spirit life.—Hiram Crandell."

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## NEWS OF THE WEEK

Admiral Dewey and Aguinaldo are Democrats.

The Presbyterian general assembly concluded not to revise their creed at present.

It is believed that New York state will show a total population of 7,000,000 in the census of 1900.

Florida, Georgia, South Carolina and Virginia have made Jefferson Davis's birthday, June 3, a legal holiday.

Aguinaldo is reported to have been shot and killed by American soldiers near Aparri, in northern Luzon.

President McKinley and Secretary of State Hay have told the Boer envoys that they can do nothing for them.

The Chicago Methodist conference changed their constitution so as hereafter to admit women as lay delegates.

Dr. Fred Washington Atkinson of Springfield, Mass., goes to the island of Luzon as superintendent of education.

The British house of commons has passed a bill making women eligible for election as alderman and councillors.

A bench warrant has been issued for the arrest of ex-Governor Taylor of Kentucky for alleged complicity in the Goebel murder.

A Toledo preacher named Patton has inaugurated a crusade against the aristocracy of the churches and the attitude they assume toward the poor.

The citizens of St. Louis are footsore and weary, caused by the streetcar strike, and now some will have to go

hungry on account of the servant girl famine.

The Masonic orders of Topeka are planning to prosecute local Christian Scientists, who, they say, were responsible for the death of Mrs. John M. Torrence.

Francis B. Carpenter, the artist, best known through his painting of Lincoln signing the Emancipation Proclamation, died in New York, May 23, at the age of 70 years.

With her daughter, some of her grandchildren and a few intimate friends, Mrs. Julia Ward Howe quietly celebrated her 81st birthday Sunday at her home in Boston.

The first day Sousa's band played the "cakewalk" and other rag-time pieces at the Paris exposition, the French people could not understand why the Americans acted like Apache Indians.

Two noted Europeans who will lecture in this country next season are M. Labori, counsel for Dreyfus. He is going to relate the instances of the famous case. The other is Winston Spencer Churchill.

The successor of Brigham Roberts in the house of representatives is Judge William H. King of Salt Lake City. Judge King is a Mormon, too, but he is not a polygamist. He represented Utah in the fifty-fifth congress.

Miss Belle Henderson, daughter of Speaker Henderson, who is now under treatment at Dr. Weir Mitchell's Sanitarium, in Philadelphia, is said to be suffering from acute stomach trouble, the result of having for a long time lived exclusively on nuts and fruit.

The people of Joplin, Mo., which is the commercial center of the Missouri-Kansas zinc and lead mining district,

are talking of holding a great mineral exposition in the near future. Mining engineers and metallurgists in various parts of the country have offered to co-operate in the project.

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